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SPECIAL TOPIC:
THE MISSIONARY

LEADING ARTICLES:

The Spiritual Resources of the Missionary.

W. C. Erdman.

The Ideal Missionary.

Bishop Herbert Welch, D. D.

The Missionary's Intellectual Culture.

Roscoe C. Coen.

Missionary Recreation.

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THE KOREA MISSION FIELD

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No. 4

The Spiritual Resources of the Missionary.

BY WALTER C. ERDMAN.

This is in the familiar language of the day. The world has never known such a discussion of resources as it has been having during the past five years. When America was called upon to enter the war no one thing among her qualifications was more emphasized than her resources. An untouched supply of men and raw materials and finished products was needed to make good the losses and wastage of the allies. In these days of reconstruction (if indeed reconstruction has begun!) we read daily of the undeveloped resources of China (and incidentally of the cupidity they excite), of the limited resources of Germany, of the neglected resources of Russia and of the strained resources of America.

A nation's resources are the aggregate of its available man-power, wealth and natural advantages. A man's resources are the aggregate of his available property, wealth and natural endowments plus any special circumstances which increase his efficiency. A missionary's spiritual resources are the aggregate of his spiritual wealth, available power and natural endowments together with anything which especially enables him to make the best use of these things.

But the spiritual resources of a missionary do not differ greatly from those of any other Christian. Let us not allow a series of articles

in this magazine subtly to suggest to us that we are different from our fellow servants. We may be working in different parts of God's field but their work is our work, their difficulties are our difficulties, their conflicts are our conflicts and their resources are our resources. There are two possible exceptions. The missionary finds a spiritual resource in observing the spiritual development of the native Christians. It is a joy and consequently an uplift and an encouragement, a moral resource. It is with the missionary today as it was with the fisherman of Galilee who served so long as missionary to Ephesus and Western Asia Minor. "I have no greater joy than to hear that my children walk in the truth." The other resource lies in the closeness of fellowship possible in missionary service. Similarity of circumstance, community of interest, separation from large bodies of fellow Christians of their own race all tend to make possible a fellowship which is an invaluable source of power. "Make possible" we say, but with many it is an unrealized and undeveloped resource. Can we think of those among our fellow missionaries who would be surprised if we should go to them and suggest prayer together? Would I be surprised if someone should come to me with the suggestion? Is there a possibility that under either

of these circumstances someone's prayer would lack spontaneity and be somewhat strained and vague and conventional? Whose fault would it be? One thinks with gratitude of seasons of quiet fellowship in prayer with one and another fellow missionary but realizes with regret that he has neglected great opportunities, and that possibly the circle of that intensive spiritual cooperation and fellowship could be considerably widened to his own and others' profit. It is easy to go to others for consultation and advice. It is not always a matter of habit that we pray over it together. Perhaps if it had been more so there would be less need to-day for a covenant of prayer.

What are my spiritual resources? The aggregate of my spiritual wealth and available powers. The definition is cumbersome. There is a shorter one—God! "Our sufficiency is of God!" "My God shall supply all your need," "It is God who worketh in us." "God is able to make *all* grace abound toward you that ye *always* having *all* sufficiency in *all* things may abound to *every* good work!" Why talk about the undeveloped resources of China? Dig in your own spiritual dooryard! There were Indians living squalidly on government bounty on undeveloped oil-lands in Indian Territory, today in poverty, tomorrow in unimagined affluence. We are like them are we not? With a God able to make all grace to abound that we may have all sufficiency in all things, we go about worrying! You couldn't very well frame a sentence which would express complete adequacy more emphatically than Second Corinthians 9:9 Look at the "alls", the "always", the "everys", the "aboundings", the "sufficiency."

"Sufficiency" is a large word. In dealing with one's personal resources it is a comfortable word. As Paul uses it, it is a larger word than "resources." It is certainly more personal. It implies the ability to meet any emergency. Resources may be of various kinds and abundant but if they are not suited to me and my need their value is negligible. But "sufficiency" implies adaptation to my

need and my work and my circumstances. And it is no bare sufficiency. It is abounding. It is all I can use, plus! Our sufficiency is of God. "God hath spoken once, twice have I heard this, that power belongeth unto God." Is He on my side, then, with all of these amazing resources? Think of it rather in Lincoln's way. "The thing which concerns me" said Abraham Lincoln, "is to know whether I am on the side of God."

The value of resources is measured in terms of availability. Atomic energy is now believed to be the greatest source of power in the physical universe. An English scientist of world-wide repute is responsible for the statement that a portion of an element no larger than a pea may contain energy enough to lift the scuttled German fleet from the bottom of Scapa Flow to the tops of Scotland's highest mountains, but it is not yet an available force and cannot therefore be called a resource. The value of God as a spiritual resource lies just in His availability. "I am with thee". "Call upon me in the day of trouble and I will hear thee." "Our God is able." "Ask, seek, knock."

Prayer is the great resource which ordinarily suggests itself first of all to one attempting to catalogue his available ones. It is not a resource apart from God or in addition to God. Strictly speaking it is in itself not a resource at all. It is the means by which we avail ourselves of the resources in God. It is the drill for the oil. Or better, it is the dynamo for the electricity. The dynamo does not create electricity. The armature revolving rapidly in a magnetic field between two magnets "accumulates" the electricity from the invisible, mysterious and inexhaustible supply in the universe. Prayer will not create power, but prayer in the magnetic field of faith will accumulate to the prayer that power which comprises God's resources in available form, in whatever sense we may define resources. Do you think of resources in terms of wealth? "Oh, the depth of the *riches* both of the wisdom and knowledge of God." "God who is *rich* in

mercy." "That He would grant you according to the *riches* of His glory to be strengthened with might by His Spirit." "The *riches* of His grace toward us." "The unsearchable riches of Christ!" Wisdom, knowledge, mercy, power, glory, grace, Christ! These are our available resources, realized through prayer.

Is a resource "that on which you rely, or that to which you resort for aid or support?" This is also a dictionary definition. And in this sense the very promises of God constitute a resource of inestimable value. Do we avail ourselves of their strengthening and encouraging power as frequently as we should? We are accustomed to quote them to others but frequently forget to apply them to ourselves. When Judson said, "My prospects are as bright as the promises of God" it showed that he knew the value of one kind of spiritual resource. For stimulus to further effort as we realize that any measure of success already granted is from Him, for renewal of enthusiasm through the realization that we are being permitted to share in the working out of an eternal glorious and divine plan, for encouragement in times of apparent defeat and blockade, there is nothing like the personal appropriation of some seasonable "thus saith the Lord." But it must be appropriated in real faith unweakened by listening to any cynical suggestion of "the most subtle of all the beasts" though he come in the guise of an angel of light with his "Yea, hath God said?" Those to whom the Bible has ceased to be the Word of God are losing much in their inability to avail themselves of this spiritual resource.

Some of us can remember that at the Student Volunteer Convention in Toronto some years ago Dr. Speer mentioned the power of sacrifice in enumerating the resources of the Christian Church. He was speaking of the strength and the inspiration derived from the memory of the heroic self-sacrifice of the martyrs whose blood is the seed of the Church, especially in the case of those within our own generation. But beyond even that and in a stricter sense the possibility of self-sacrifice

is in itself a resource. Those in the eleventh chapter of Hebrews "who through weakness were made strong" were those who found that their very self-forgetfulness became not merely to others but to themselves a source of strength. Not without reason could Paul say, "When I am weak then am I strong." The daily death in which he lived was a spiritual resource. And One who said, "My grace is sufficient for thee", could do so because He too had learned that the ability to sacrifice oneself was a resource which unlocked the further resources of God. "He was crucified through weakness yet He liveth through the power of God." In an essay by Dr. Robertson Nichol he relates the story by how two travellers were passing a burning house and one of them rushed in to save a life. His companion said to him, "Who bade thee risk thy life in this business?" "The same" he replied, "who bade me cast my seed into the ground that it might bring forth fruit." "But what if thou thyself hadst perished in the flame?" "Then I myself had been that seed!" When we are facing the necessity of an unusual self-sacrifice can we not remember that the act of sacrifice itself is a resource denied to the self-seeker, the careless and the coward.

The limits of this article forbid a detailed discussion of all of our spiritual resources. The whole article might be devoted to the Holy Spirit who is God in action in us! Something more than the paragraph above on God's promises might well be written on the place that Bible study should hold among our available resources. Another article in this series will deal with the missionary's recreations. It may not mention enjoyable physical exercise as a spiritual resource, but it is among the most important. Physical exercise and the proper use of vacations are as necessary to the maintenance of normal spiritual life as they are to the maintenance of physical efficiency. With a jaded and exhausted mind and body spirituality tends either to become morbid and abnormal or to lose entirely its

appeal and power as a life force. Recuperation, rest, change and pleasurable exercise must all be listed among our spiritual resources. None of us who know them could fail to appreciate the spiritual values of a Sorai sunset.

Neither should we forget the resources we have in the proper use of religious books and magazines and biographies. (And in passing one might mention as a spiritual resource that selective will power which enables one to refrain from wasting time on too light literature.)

Do we make enough of conversation as a spiritual resource? This is not to suggest the desirability of a forced and exaggerated piety in conversation, and the elimination of everything that does not have a direct spiritual bearing. That is the opposite extreme. But it is to remind us of the often unused possibilities that lie in a spiritual conversational habit. Our conversations tend toward the casual. They ought not to be such that any "wrench" is experienced on the introduction of spiritual topics. The spiritual should be the ordinary and the ordinary made more spiritual. All of us could name households we have visited whose atmosphere contains a distinct spiritual stimulus and uplift. And we have realized that the secret of the power lay in the godly conversation. It is possible to be spiritual without being oppressive. Try it. Let us develop a neglected resource.

And finally Christ is our Resource. Our resource because He is our life. Resource and resurrection are both from the same root originally. Resurgam.....I shall rise again! "Resource" came to mean what it does from the fact that supplies brought to exhausted men enabled them to rise up to their tasks with renewed vigor. "Resources" brought

back new hope of life where hope had failed. Resource and resurrection! We are not thinking at this moment of a future day with its blessed hope in Him who is the Resurrection and the Life, though that hope is in itself a spiritual resource of immeasurable value to those who have it, but of every day in a world that needs it more abundantly. How shall we carry on our work unless we truly avail ourselves of this resource? If one asks in what sense resurrection is a resource, we reply, I suppose, that we having died with Him have risen also with Him in newness of life and that that resurrection life is our unfailing resource because it is linked with Him. "Reckon ye yourselves also to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." Fainting under the burden and heat of the day? Stricken down in conflict with the spirits of evil in high places? Dead to the world through self-sacrifice? Dead to sin because we died with Him? What does it matter to those who have our resource? We are risen with Christ. He is our life, and all the other resources we can name find their value in Him alone. "I can do all things through Him"..... "Who is our Life."

In the months that passed the Boy Scouts of America took a census of black walnut trees of the country because of the value of that particular wood in airplane construction. In reviewing our spiritual resources we also have been taking account of the things which will enable us to rise in sublime flights nearer to God, to advance more swiftly, to work more effectively. May we be encouraged to make more habitual use day by day of the riches of grace that are in Christ Jesus.



The Ideal Missionary.

BY BISHOP HERBERT WELCH.

This topic was chosen for me. I do not profess to be a specialist in ideal missionaries; but during the last three years, visiting many of the mission stations in Korea, Japan, and China, and meeting some scores or possibly some hundreds of missionaries, I have received certain impressions which are here set down. I might easily point to living illustrations of the qualities which I suggest, but it is doubtless better to leave them as abstract statement.

I assume in the first place that the missionary is a Christian—a Christian in belief, in purpose, and in practice; that he loves righteousness and hates iniquity, that he is indignant at wrong but is anxious to help all men—the most degraded and the most proud, the most brutal, the most superstitious, the most indifferent, the most unloveable; in a word, that he is a true Christian minister. I therefore entirely pass over the fundamental matter of faith and character which are covered by that assumption, to speak of some matters which are not so obvious.

1. The ideal missionary resolutely resists the downward drag of his environment. He perhaps appreciates most keenly in his first missionary days the deadening influence of a non-Christian civilization; his sense of it may not be so sharp when once he has become accustomed to it. But nevertheless being aware of its presence, he sets himself in opposition to this force which threatens to pull down his intellectual standards, to make him forget the necessity of mental growth, to cause him to be indifferent to modern knowledge and to new books; which affects his habits of dress and the standards of his home, so that neatness, cleanliness, refinement may seem to fall into the class of non-essentials. It may, even though unconsciously, lower his ethical standards. In the very air of the Orient there is a disintegrating moral influence. The ideal mis-

sionary desires to follow his Master in being made like unto his brethren; yet he never forgets the fact that while he is to be made like them in sympathy he is to lose out of his own life no good thing which a civilization at least partially Christianized has given him, and that his own power of helping others up to the Christian standard depends upon his maintaining for himself the best which he has known.

2. The ideal missionary does not harden in sympathy by reason of hardships which he endures. It is curiously true that again and again good people miss one of the greatest blessings which should result from their own sufferings. The God of all comfort "comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." But some of those who themselves have endured hardness as good soldiers of Jesus Christ, who have known depression and loneliness and disappointment and bereavement, seem to look almost with complacency upon others who are now passing through the same bitter experiences. Suggestions that these make up the common lot of humanity, that "we all have been through these things," that it is well for the newcomers to find out what missionaries really endure, occasionally take the place of "saintly pity." This is greatly to be regretted. Even when one knows that the very hardships will work out a weight of glory, if he would be like the tender-hearted Saviour he must enter with understanding and with sympathy into the woes of others. He should not harden, but mellow with the ripening processes of time and experience.

3. The ideal missionary conquers the narrowing effects of isolation. It is a very easy thing in the United States itself to grow provincial. Witness people who spend all their lives in New England, or in New York City

How much easier in a country of backward civilization, in towns where there are but few of the same social background and history, and especially in distant country stations, to permit oneself to become localized! Lacking constant friction with other like human particles which would rub off the corners, one tends to become angular and unsymmetrical. His horizon may be limited by the surrounding hills or at best by church or national boundaries. The world seems far away, the interests of other nations with their mighty problems and their vast struggles seem remote and unreal. The men of other businesses seem to be separated from him by blank walls, and differences are over-emphasized and agreements forgotten. The circumstances tend to narrow and sharpen the man, to make him intense but partisan. Now resisting this, the ideal missionary is catholic in his thoughts and in his sympathies. He is a true cosmopolitan! God sets the whole world in his heart. His supreme loyalty is to the kingdom of God rather than to any one church or people. He sees himself involved in a league, offensive and defensive, with every soldier of Jesus Christ. He inquires not so much concerning a man's opinions but concerning his affections: "If thy heart be as my heart, give me thy hand."

4. This is perhaps only another way of saying that the ideal missionary sticks to essentials. He does not suffer his mind to dwell too much upon the accidentals and the incidentals of creeds or rites or governments. He seeks always the substance below the form. He discerns the truth even in the most outlandish religions. He finds himself in fellowship with men who at first blush seem to be separated from him by continents of thought. Never does he suffer himself to become a specialist or a faddist in religion. No one article of his faith becomes so enlarged in his thinking as to overshadow the rest. His creed has the beautiful symmetry of the Bible. He recognizes that there are but few essential Christian doctrines and that about them in due subservience many minor facts and teachings

group themselves. Many of his religious opinions he holds with a loose grip, ready for all new light from history, from archaeology, from philosophy, from psychology, from literary criticism, which may modify his views. He believes that all truth is from God, and that no truth ever can contradict another truth. The things on which he bases his life are the unshakeable things, the great outstanding truths of religion which have been verified in the experience of the Christian Church in all ages.

5. The ideal missionary is a genuine democrat. He is in sincere sympathy with the great movements of the day in politics and society. He believes in man. He believes in the worth and the rights of man apart from his station, wealth, education. He is ready to deal with men who have been less privileged than himself on terms of brotherhood. This shows itself in the administrative methods which he favors in the Church as well as in his personal relations with his brethren. He need not on the one hand be familiar nor on the other hand need he assume an artificial dignity and aloofness. It is possible to combine real dignity with brotherliness. He forgets the superior civilization from which he has come, or if he remembers it he remembers also that it is only a trust which he is to employ for less favored people. The ideal missionary is simple, unaffected, respected for his inherent worth rather than for any office which he holds; and he is ready to deal with men as men in the give and take of ordinary human relationships. It may cost something to surrender privileges and controls to which missionaries have been accustomed, but he accommodates himself to the new atmosphere of independence and finds it congenial since it is an assertion of humanity.

6. The ideal missionary has a sense of humor. I do not mean by this that he is a great laughster, though the roar of spontaneous mirth may be an excellent tonic for all one's neighbors. But I mean that he has that sense of proportion which keeps things on the level of common sense. He sees the ludicrous in life just because he sees the beautiful, the noble,

the trivial, the vulgar for what they are. While far removed from flippancy, he does not take himself too seriously, nor indeed the world. He sees things in perspective. He remembers how long history is, and what has been the spirally ascending course of great reforms. He is not quickly dismayed—because he remembers and because he sees. There are nations whose fundamental lack may almost be defined as a lack of the sense of humor. Over-seriousness is no sure mark of wisdom; it may be accompanied by fussiness and stupidity. But the sense of humor is a broad human quality which guards one from cynicism, which helps one to appreciate the other's point of view, which prevents making mountains out of molehills, which lubricates the hours of days that might otherwise grow tame and wearisome. Mr. Kipling has perhaps exaggerated when he says that "there are times when a sense of humor stands a woman in better stead than even religion itself." But all of us are aware that there are conscientious people who lack charm, and that the people who win our confidence, who hold our friendship, who cheer us and inspire us, are very likely to be those who can smile genially over the fallings of others rather than condemn them with a sour sanctimoniousness, who are gentle in their judgments because they comprehend more of human nature.

7. The ideal missionary knows how to do team work. If I were compelled to reduce this perfect number of seven and say what two things were most needed to make a good missionary, I should almost be forced to answer. "Next to the love of Jesus Christ within his own heart, a sense of humor and the ability to do team work are most promising for a missionary's success." Is there any place where extreme individualism is so harmful as on the foreign field? In the great Christian work at home a man's peculiarities may be exaggerated to a high degree and he may persist in his different personal notions and yet a place be found for him in the complicated mechanism of a vast organization. But on the foreign mission field

there are so few of us, and we are thrown so closely together, that unless one knows how to adjust, how to surrender everything but vital principle, he will be the source of unending trouble to himself and to others. If he be a man of power he may build up his own specialized institution or piece of work, but unless it has commanded the approval of the group it is likely to disappear when he goes. For the largest and most lasting results the individual must be content to decrease, while the group in its collective wisdom and united strength must increase. It is not that personality is to be depreciated. We need on the foreign field the strongest personalities to be found anywhere. The great leader will find a great place awaiting him in this great enterprise; but the great boss will find no place which he can hold in the face of growing intelligence and growing democracy. An eminent English preacher once defined entire sanctification as "an intense desire not to have your own way." The definition has much to commend it. Christian grace finds its triumph not in self-assertion, but in the willingness to submerge self in the interests of the common good. The man who will be most welcome on the foreign field, other things being equal, is the man who does not insist on being the star player, but is willing to be simply a member of a winning team.

Having said so much, one ought to add, what the countryman said when looking for the first time on the unbelievable giraffe, "There ain't no such animal!"

Fortunately, a missionary need not be faultless in order to be effective. God uses us all as imperfect instruments. There is no ideal missionary. And there is no one ideal; each will have his own. The above are some of the items which enter into my own conception of the ideal missionary, but I am quite ready to admit that another may mention an entirely different list which may describe a missionary quite as nearly ideal as mine!

The Missionary's Intellectual Culture.

BY ROSCOE C. COEN.

"How can I keep abreast of the wave of intellectual progress?" is a question that must give every man considerable concern as he moves out into the modern world and begins to feel the push and pull of his business or profession. To the man ambitious not to become "a back number," antedated, and atrified in his mental outlook and attainments the problem of intellectual culture is a vital one. The "dead line" so much dreaded by professional men is, indeed, a matter of age; but age is not a matter of the number of years a man may have lived. It is rather the set of a character, the attitude of a life, the date on one's mental processes. The man whose mental processes and product date from the day he left college or professional school, and whose knowledge has never been put out in a revised edition, soon passes that dead line; but the man who habitually lives in the *nineteen hundred* and *now* physically and intellectually, has little to fear from that phantom spectre that haunts so many lives. We don't get old so much by the passing of years, as by getting behind the passing years. When we get behind the times we are old, no matter how young we may be. Just as time and tide wait for no man so does the great stream of the world's thought move on from year to year, tarrying not for any man who, because of unfortunate circumstances or natural inclination, lags by the wayside. That man very soon either takes his place among the disappointed souls who march in the rear, and watch with wistful yet hopeless eyes those who go on before; or he joins himself to that cynical, skeptical, ultra-conservative throng of "has beens" who, like curs, are ever snapping at the heels of those who are blazing the trails of human progress. These are the people who block the march of progress. If they are in politics, they are "stand patters;" if in social reform, they are the "let well enough alone" brand,

if in business, they are the "play safe" type; and if in religion, they are the "watch dogs of the faith." But whatever we call them, like the poor, they are always with us in every profession and walk of life. If we would not become a member of one or the other of these bands, there is but one way to prevent it; that way is to keep abreast of the wave of mental and intellectual progress, and our problem is, how to do it?

As this article is being written by a missionary largely for missionary readers, it is the solution of the missionary's problem of intellectual culture to which we must address ourselves in particular. The missionary's problem of intellectual culture is perhaps as great as that of the people of any other calling. His surroundings in a heathen land; often his companions and fellow workers; his lack of leisure time; his lack of available funds for buying new books for his library; these and many other causes unite to make his problem most difficult of solution. He lacks at once the challenge of an educated audience, and the lure of some future goal that depends almost entirely upon mental growth; consequently he must look within himself for any impelling—compelling—force to hold him to a definite course of mental culture.

This fact leads me to the statement of the all important factor in the solution of the problem of mental culture. It is the DETERMINATION TO KEEP UP AT ANY COST. "Take time to be holy" comes to the missionary with little more imperative ring than, "take time to be healthy"—healthy in both body and mind. Indeed, holiness to the soul, is what healthiness is to the body and mind. Both words mean, whole, sound, and complete. Both of these take time and our time is limited. I have observed, however, that we always find time to do *what we must do* and *what we want to do*. The tasks that must be done are done be-

cause outward forces compel us to their doing. A man's Mission will see that he has plenty of work to do, and that very work will usually drive him to its accomplishment; present needs will demand all his time, money, and energy, and before he is aware he will wake up to find himself working in the Master's field, to be sure; but perhaps sowing old seed, out of an all-but-empty bag, and using antiquated implements and methods of spiritual agriculture. If such is not to be the case, he must have the determination to prevent it.

This determination toward mental culture will function as a result of two motives, first, a *personal hunger for knowledge*, and second a sense of the *necessity of being adequately equipped mentally*. These two motives are internal motives and fall into the class of "the things we want to do." When we wed the desire to the necessity for mental culture we have a most impelling motive in that direction. "As for me and my house we will grow in wisdom and in the knowledge of the truth" is no less effective as an educational motto than Joshua's vow was effective as a religious standard and goal. This determination is half the battle and cannot be formed too soon in the course of one's life work, though it is never too late to lay hold of one's self for definite mental culture.

This determination furnishes the thing most needful—a driving force—when all the outward driving forces have been removed. So long as we were in college or post-graduate schools, we entertained no fears as to keeping abreast of the wave of mental progress. Rather we found ourselves frantically splashing and spluttering to keep from sinking as our professors towed us along on the very crest of that wave. Or—to change the figure—in those days we followed our good masters daily into green pastures where we grazed greedily hoping for some future time when in the quiet of the fold we might quietly and peacefully ruminate, chewing, digesting, and assimilating our mental food. But alas! that quiet hour in the fold has never come,

nor will it ever come. Rather, we now find ourselves shepherdless and pushed whither we would not go by the exacting demand of a heartless machine called "duty." For the persuasive call of our professors to think and study has been substituted duty's imperative command to work, to produce. In place of the inward urge of conscience to self-development, to get, there has been substituted that burning desire for self-sacrifice, to give.

Both are legitimate motives, and it is well for us when we begin to obey the second, the call to self-sacrifice, that we remember that the first one, self-development, not only need not, but ought not, to cease in our lives, lest we find ourselves with no "self" to sacrifice, or at the best, with but a poor "self" to offer on the altar of our Lord. "Love thy neighbour as thy self" was never intended to be fulfilled by loving yourself less, but by loving your neighbour more. The "as" in the command is a sign of equality. My debt to my neighbour and the one to myself are to be equal. I am not only responsible for what I give: I am also responsible for what I have to give. If I allow my mental output to become stale, inferior, and ineffective I rob my neighbour as well as starve myself. It is my constant *duty* to get in order that I *may* give. Hence the need for the determination to keep mentally fresh and strong at any cost. I am not concerned about the methods people will use to realize the goal of the determination. I am convinced that each individual will have a different plan, and that each plan will bring equally good results. One man will guard his study hours with religious conscientiousness; another will redeem those minutes that most people waste waiting for cars, etc., and make them serve him intellectually; yet another will skimp in some of the common necessities of life to save money to buy books; I care not for all these methods, they are the consequences of the determination, common to each man, to "keep up with the time." Where there is a will these will be a way—though not always the same way.

Making the Most of the Missionary.

BY O. R. AVISON, M. D.

Our subject concerns a missionary, but a missionary after all is but an ordinary human no matter how highly he may rate his calling or how saintly he may be regarded by the Church at home, so that whatever rule may govern ordinary people in developing themselves and enabling them to utilize their opportunities may be safely regarded as applicable to missionaries. We therefore divide the matter into two parts for consideration (1) How can a man make the most of himself, (2) How can a man make the most of his opportunities.

(1) How can a man make the most of himself? Another way of saying the same thing would be "How can a man best develop his mind; his body and his spirit?" for all three aspects of himself must be fully developed if failure is not to be registered in some degree or in some direction.

A missionary's mind is supposed to have been trained to a fair degree before he comes to the field, but he still has much to learn because he is thrown into a new environment; he finds himself working with men of a different type so far as mental processes are concerned, who have different ideals, different aims and a different appraisal of events. He must attune himself to these or be a comparative failure. If he cannot let some of his preconceived ideas drop quietly into the background, if he cannot take up some new outlooks upon life, if he cannot conceive the possibility of some of the views held by his new comrades being as good as or even better than some of his own he will not attain to the position of usefulness or of highest service. Some of the greatest surprises of my life here have come to me while listening to our own Dr. Gale reading translated extracts from some of the writings of Korean sages of the long ago, for I had been flippantly thinking that I and my colleagues were prepared to teach them all

wisdom, whereas we might sit at the feet of some of those ancients of backward Korea and learn rather than teach.

What I want to say, then, is that the first step toward a missionary making the most of himself is to get an open mind and to keep it open. He has much to give but he cannot always give—he must also take. He can give most when those to whom he wishes to minister realize that it is not too much a one-sided arrangement. He must regard all his previous work not so much as a means of accumulating a lot of facts which he is to force the people to accept, but as a means of seeing guiding principles and acquiring a mental training which will now enable him in turn to interpret to the people and win their acceptance.

In the second place the missionary's spirit which has been already brought under the benign power of Jesus Christ must be attuned to sympathy with the people with whom he is to labor. He will find it difficult to be sympathetic with many of their beliefs, to be tolerant toward many of their convictions and to refrain from attacking many of their customs, but if he will make the most of his own spiritual powers he must refrain from denouncing and must become the brother rather than the great teacher. How hard a training this will be he cannot know until he makes the effort. He comes as a teacher but he must first become a learner, not only in the mental but also in the spiritual realm. He must learn the language of the people, especially of the common people, that goes without saying, and he must be mentally active so as to gain their respect, but if he is spiritually repulsive he will fail as a missionary. He must learn to lead and not to drive, he must be a Christ-like man, loving men's souls but also sympathetic with their prejudices, coming close to them in all their needs.

Again a missionary may be a bright mental

leader and a sympathetic spiritual force but withal may so live that his bodily powers grow weak. He would like to teach, he would like to preach but he has not physical strength for more than a little of either and when physically wearied, as he will so often be, he may offset most of his influence by manifesting a spirit of impatience and unloveliness which is at the least unattractive.

Having now stated the case for the missionary needing to make the most of himself a few words may be offered as to methods.

(1) *Mental*.—He may profitably study the language of the people, first their everyday talk, the vocabulary which will enable him to get at their thoughts, and then their book language and script so that he may get a first hand knowledge of the background of their development and their present mental and spiritual attitudes. How can he lead them if his knowledge makes no appeal to their understanding of things? How can he gain their confidence as a teacher if he knows nothing of the foundations of their thinking? How can they know he is to be relied on as a spiritual guide if he shows no knowledge of their own ideals and so can lay no claim to knowing why they think as they do? In the second place he must not live in the dingy past, but having explored it he must find the way out and be able to show this way to the people; then he must study present day conditions, keep in touch with all the developments outside his adopted country, study the trend of thought in his own field and show his people that he is not a back number, so far as progressive movements are concerned, but that on the contrary, being thoroughly familiar with them, he is able to point out the weaknesses that work in them and show them how to avoid these, while he at the same time can point out how to make use of those ideas which are safe and helpful.

This means much reading, much thought and much discussion with his fellow workers on subjects not perhaps manifestly a part of his preconceived program.

At the same time he must keep fully abreast with every development of thought in the sphere of his own particular line of activity, for if he shows backwardness in this he will soon be shown up by some of the more precocious of those who are supposed to be his pupils, and he will lose the confidence of those over whose minds he longs to wield an influence for good. There is no room for mental inertia if the missionary is to make the most of himself mentally. He must plan to become a higher, a deeper and a broader thinker every year.

(2) *Spiritual*.—He must certainly not allow his contact with the materialism of his surroundings, or with the lowered spiritual conceptions of his adopted brethren dull his own spiritual ideals or attainments. While learning to be sympathetic with the thoughts and beliefs of those with whom he works he must constantly keep in touch with God through Christ, so that his own spiritual discernment and powers shall be kept at their highest. It is not necessary for me to lay out a program for the accomplishment of this further than to merely mention some of the chief aids such as prayer, meditation, Scripture reading and personal service to others.

(3) *Physical*.—Judging from the experience of more than a quarter of a century of medical service for missionaries I am compelled to say that numbers fail at this point.

Given a high and active mind and a cultivated and devoted spirit with a physical frame strong enough to carry their projects into execution a man may expect great results in any form of effort, but even more so in the missionary field. The question is what must a man do or not do to make the most of himself physically? One cannot lay down rules, one can only give guiding principles and I will enumerate some of them as applied to the physical life.

1. The most important principle I believe is to drop all worry about the health. This does not mean to neglect precautions, that would be fully. But one may remember that the great majority of people are immune to most diseases

most of the time and that one's chances of escaping are generally good and are largely enhanced by modern method of immunization, so that one may go about his business with a clear mind and not worry even when he is brought into immediate contact with infection. In my judgment we may apply to this sphere of our life the advice of Jesus, "Be not anxious for the morrow; for the morrow will be anxious for the things of itself. Sufficient unto the day is the evil thereof." There is no greater single factor in the maintenance of health than a mind free from worry both as to the events of life and the state of the body.

2. In ordinary times, while working with full steam on, stop often enough and soon enough to maintain a constant reserve of power. Thus the reserve will constantly grow and enable one on special occasions to work far beyond one's usual allowance in order to compass a special call upon our efforts to accomplish a given purpose and yet not break down.

Those who break down physically are very often those who habitually work beyond the limit and who, feeling they are doing so, get worried over it instead of readjusting their lives to an efficient standards.

3. Keep an optimistic outlook even under discouraging conditions. Nothing reacts worse on the physical health than a gloomy expectation regarding the future. The armies of the Allies were trained to undergo hardships in the full expectation of victory. No expense was spared to keep up the morale of the soldiers, for this ensured endurance. And so a discouraged missionary is more than half deprived of his resisting force and is an easy prey to every type of disease while his power to work even when not sick is greatly reduced.

The greatest single basis for constant optimism is a firm conviction of the leadership of God and of the control of God in all things worldly as well as spiritual, and as a sequence a firm faith in the ultimate triumph of whatever is in accordance with God's thought.

So I am confident that faith in the knowledge, the power and the love of God is one of

the best insurance policies for good health. It enables one to sleep quietly in the midst of disturbances and to give the recuperative forces a chance to do their work of grace in us, so that we arise from our beds refreshed and invigorated and feeling "fit" instead of crushed as we did at the end of the day.

4. Conserve bodily vigor not only by generally stopping work before the oncoming of utter weariness but by making use of suitable diversions, recreations, exercises and changes which tend to build up the natural forces of the body.

I need not enumerate them here. They will not be the same for everybody but everybody must indulge in some of them.

These must not be allowed either to occupy too much time or use up too much strength. How often have we felt that our so-called recreations, social functions, etc., have carried us beyond the stage of recuperation and added to our weariness. We need to exercise as much judgment in regard to these as we do toward the matter of overwork.

5. Eating and drinking are necessary to our very life but there are two directions in which we may abuse what should constitute both a pleasure and a necessity. One of these is the fear which some always indulge that they will eat too much or eat some thing that they cannot digest. Let us remember that most people can digest almost anything that is real food and that no one will eat or drink too much if he stops while he still feels comfortably unfilled.

My opinion is that more people suffer from indigestion through fear of indigestion than by actual transgression of the rules of eating. This is not intended as an incentive to extreme carelessness in eating but as a preventive of extreme fear of going wrong in the matter of food.

6. Avoid all kinds of "over" which result in waste of strength; over work, over indulgence of the appetites, over use of sports and recreations, over estimation of one's own weaknesses, over estimation of one's own strength, over

estimation of dangers and all the other "overs", for after all it is the overs that really constitute the greatest danger to our physical welfare.

Now I find that the first half of my subject has supplied you with more copy than you will

probably care to use in one issue and that I had better reserve my remarks about making the best of one's opportunities for next month, if so be that this long paper has not already overburdened you or overworn your patient readers.

Missionary Recreation.

BY T. D. MANSFIELD, M. D.

Our Master's command to us was urgent. Haste is essential. Already whole nations have passed into eternity without hearing His Gospel and day by day untold thousands are dying to whom the Word has never been preached. There is no place among His messengers for those who put selfish ease, pleasure or profit ahead of service. Jesus' recreation mainly took the form of solitary prayer. True, He once called His disciples apart to rest a while but during that time He expounded to them some of the profoundest truths of His whole ministry. We can safely say that not for a moment, during His earthly walk, did our Lord forget the great purpose for which He came, nor did He ever put His personal need above the need of this sin-sick world.

The present day demands of our work are tremendous. Its opportunities and its dangers are alike appalling. Of workers we have not half sufficient to cover our minimum requirements. Under such conditions a cessation of our regular activities for purposes of recreation should be made only with the greatest care, after much prayer and with the assurance that our Lord will be pleased to have us thus "come apart." Even a temporary vacation from effort, thought and interest on the part of a missionary earnestly seeking to perform his task is unthinkable in the light of the above considerations. His interest and thought never flag, his efforts are limited only by his strength. "To burn out for God" should be his motto. This need not mean a few months or years of feverish activity followed by an untimely death. It may be long years of

joyous service, of normal health, and ever increasing fruitfulness. Daily communion with God, daily guidance by His Spirit and daily translation of the divine commands into action form a cycle of living which will always leave the worker at the end of the day eager for fresh tasks on the morrow. The work furnishes its own recreation.

For the missionary the question of recreation resolves itself into a question of preparation. Constant repetition of method may produce a routine that deadens the zeal; constant struggle against tremendous difficulties may give an exaggerated perspective that clogs the mind with discouragement; constant work under unhygienic conditions may undermine the health; constant loneliness may distort the spiritual vision. An occasional change of surroundings, a change of activity, a change of companions will often go far to correct such tendencies and give us a truer perspective of our work. The annual gatherings of our mission councils, the days of play, study, meditation and exchange of views at our summer beach resorts are distinctly recreative in character. I am not at all in sympathy with the view that would eliminate all activity from these weeks. Recreation is certainly not stagnation. Complete physical rest may be necessary at times for those whose health is below par but for the normal worker volley ball and Bible conferences go hand in hand with sea bathing and prayer meetings as excellent preparation for another year's hard work.

Of old Job and David saw much that was

beautiful and awe-inspiring in nature and they used such material to the praise of God and for the teaching of great spiritual truths. The itinerator in Korea who "in the love of nature, holds communion with her visible forms" has a rich variety of opportunity offered for his consideration, in abundance, and quality perhaps unexcelled. If he is fortunate enough in his educational preparation for missionary labors to be able to classify and interpret the forms he meets, he is indeed to be congratulated, not only because of the great pleasure and recreation that he may derive from his observations but because of the large and important additions that he can make to the sum of human knowledge. North Korea is a botanist's paradise in June, July and August. Its hills are bursting with metallurgical specimens of great interest; the history of geological ages is written clearly in its sea coasts and mountain gorges. Happy is he who can read and understand. How often have I regretted the long hours spent in studying in *dead* languages while the mysteries of the living book of nature were being expounded to my wiser classmates! For the average person the classics are but blind alleys; the natural sciences are open doors leading to paths of unlimited possibilities in pleasurable research.

For many missionaries the furlough year as at present spent in a cut-and-dried form is not a real recreation and is therefore an unwise expenditure of time, energy, and money. Furlough often means a return to the homeland, a little study, more or less deputation work, and months of unrest, laborious travel, stringent economy and household confusion, nerves at full tension continuously, the gladdest day of all the one when your boat sails

out of the Golden Gate for the Orient. One such furlough is enough for a lifetime. There should be more freedom to adjust furloughs to individual needs. The expenditure of furlough allowances should be made under the control and advice of the Mission's medical committee with large allowance for personal preferences. For the first furlough, the home ties of loved ones in America are strong and the call to return is urgent. Often a second such furlough is quite unnecessary. I wonder if it would not be better to make the time of service before the first furlough considerably shorter than it is now, say four or five years. Up to that time the minds and hearts of many missionaries are too much directed to their old homes. They do not really get settled in the Orient with all bridges burned, until after the return from the first furlough. The period of service until the second furlough should be indefinite, depending entirely on individual needs. A most liberal ruling should be made, too, as to the character of the activities engaged in during furlough times. Sometimes travel, sometimes active work among the churches at home, each demand should be judged according to the needs of the work and the worker, having in view the great desideratum, which is more effective service when the missionary returns.

The King Who sent us to represent Him still controls our work. In return for complete devotion on our part He assures us of unmistakable guidance. We are to come or go, work, rest or play at His bidding, and each one for himself can know what his orders are provided only that he keeps an eye single for His service.



In Memoriam.

Annabel Major Nisbet.

BY MRS. H. D. MCCALLIE.

Mrs. Nisbet was born in Christian Co. Ky. Jan. 19th, 1869 and died at Mokpo, Feb. 21st, 1920. Her parents were staunch Baptists, her mother being the daughter of the A. D. Sears, D. D., pastor at Clarksville, Tenn. for 26 years.

She graduated from Clarksville Female Academy at 16, began teaching—taught one year in the country school and returned to Clarksville; lived at her grandfather's home and taught in Clarksville city school for 12 years, being the principal of the Higher School department for a number of years.

During the time her parents had moved to Clarksville and her mother being an invalid, her strength was taxed in the care of her mother. For a number of years she taught in day time and she and her brother nursed the mother, each one watching half the night while the other slept. She was also principal of the primary department in Sunday School and did a great deal of house to house visiting. She was a leader in the college set and her house was the rendezvous for them. One of the college professors said she was the most intellectual woman in Clarksville. She was invited by one of the college students to attend the play 'Les Miserables.' On being asked if she had read the book she replied "No." Her friend expressed regret and she replied she would read the book if she could get a copy. He procured the book and she read it after school (which closed at 2 o'clock) and before time to attend the play was able to tell in detail the story of the book. She could read understandingly a book in an hour.

She planned to go to China as a missionary and had arrangements all made when her mother was taken seriously sick and she had to give it up. Her mother died in 1898 and in the fall of that year she met Mr. Nisbet; they were married in June, 1899. Mr. Nisbet was then pastor at Corksville, Tenn.

After two years in Corksville they went to West Texas on account of health and spent a year in home mission work. They moved to Humbolt, Tenn., where they spent 4½ pleasant years. At the urgent request of friends she opened a private school in her own home which school she continued as long as in Humbolt and always had pupils to the limit of her capacity to receive them.

In 1906 Mr. and Mrs. Nisbet went to Kennilworth Inn, Asheville, North Carolina, and were asked to volunteer for school work in Chun-ju, Korea. They came to Korea in the spring of 1907 and for 4½ years lived in Chun-ju. Mrs. Nisbet taught in the boys' school there, in the Sunday school and women's classes and itinerated in the country.

A little over 8 years ago Mr. and Mrs. Nisbet were transferred to Mokpo where she was put in charge of the girls' school which she developed into a large school. She never lost sight of the fact that her business was character building. She took a personal interest in each girl and endeavored to strengthen her in Christ. She tried to make of each girl a better Korean home maker. Each girl was required to have a share in the cooking and housework, Mrs. Nisbet being careful not to use equipment which would unfit them for life in a Korean home.

Mrs. Nisbet taught the Sunday School lesson to a large class on Friday night and on Sunday had a large class of young married women, on which day it was her custom to attend five services. In the yearly women's classes she taught large classes with great ability and ease.

She was a teacher of unusual ability, a born leader, a wonderful housekeeper, a thoughtful and generous neighbor and a helpful friend to many. She possessed a great deal of personal magnetism, was a talented speaker and a good

writer. She was an earnest and diligent student of the Bible and a woman of great faith.

Mr. and Mrs. Nisbet were the most hospitable people I have ever known.

Not only were friends entertained for weeks but every caller was welcomed.

Her keen insight, her good judgment and kindly sympathy caused many to seek her for advice. It was marvelous that she could give up so much time to her friends and at the same time accomplish so much mission work. Mrs. Nisbet's loss is felt personally by each one of a large number of friends both Korean and foreign. One who met her in the homeland said "I would give anything to possess the same capacity for loving which she has." She loved much and was much beloved and one who knew her long and intimately tells us she never lost a friend. Each one of her friends felt that she was understood by Mrs. Nisbet and that she possessed her sympathy. Mrs. Nisbet was partly supported by 12 ladies of the North Ave. Church, Atlanta, Ga. On hearing of her affliction one of these ladies urged her to come home where she could have the comforts of life in the homeland, and added if it was a matter of finance to draw on her for any amount necessary.

In her busy life she found time to write

many letters which were a great help to her friends and to the churches in America. When on furlough she spoke about 250 times and was much sought as a speaker.

She did not give up readily to bodily ailments and last summer while suffering with her side she cheerfully wrote a Mission Study Book on Korea which is now being printed. Last fall, although her suffering increased, she said very little about herself and kept up her regular work and would not interfere with her husband's itinerating. One of her friends said "God promises rewards to those who overcome and I think of her as one who overcame." She was faithful to the end in the many things she undertook.

During the last two months of her life she possessed great peace and during her last sickness those around her were impressed with her wonderful sweetness and patience in suffering. On the day of her death visitors were welcomed.

She loved the Koreans and gave her life for them. It was her request that she be buried in the Korean cemetery and that the services be in Korean. Many attended her funeral and the Korean Christians requested the privilege of carrying her body to the cemetery, which work is usually done by hired coolies.

Tidings.

"The Sound of Abundance of Rain."

I.

Pyengyang.

DEAR MR. DECAMP:—

I had hoped to write you in regard to the "Prayer League" but we have been very busy in revival meetings, etc. up to this week. We had in Pyengyang over 2,000 people give in their names as enquirers in the meetings at the Korean New Year. 1603 in the Presbyterian Churches and about 800 in the Methodist. This week we are holding socials for all the new people and planning to get them into classes for instruction.

Before these meetings, our missionary community got together *every morning* from 7 to 8 to pray for our work and we feel God has answered wonderously. The new people seem more in earnest than have been such enquirers for some years past, so we hope to be able to hold a great many of them.

Sincerely,

J. G. HOLDCROFT.

II.

Mokpo.

DEAR MR. DECAMP:—

Not only is there "The sound of a going in the tops of mulberry trees" but a stirring of "dry bones" according to Ezek. 37. I was much interested in Mr. Knox's article in February issue, for the same movement is going on in the Mokpo territory.

It began last year in one of the magistracies in Mr. Nisbet's field, especially among the young men, a large number of whom are joining the Church.

I have three county seats in which work has been done for over ten years, but with little or no apparent results. I had about given up hope and no special work has been done in any of these districts for years yet in the past few months I have been *invited* by a number of young men in all three places to send them a teacher of the Christian religion. In one, where there is a very weak struggling little church, mostly of the lowest class, some fifty young men of the best class have besieged me with requests for a teacher and an adequate building to meet in. I have promised the former but insist on their providing the latter and the indications are that they will do so. I have a good man ready to go but they must do their part. Already I have sent good men to the other two county seats so, at last, without any effort on my part, the long closed doors are open. Beside the Island work I have one large county on the mainland with nearly one hundred thousand population. It is badly cut up by arms of the sea and so difficult of access that it might as well be an island; all around the county seat there is a wide territory with many villages but only a few scattered, small, weak churches. Ten years ago there was a great stir, but it died down soon leaving some large buildings with only a pitiful of believers in each which was really pitiful to see.

One large building was entirely vacated and after having stood vacant several years was

finally torn down and the material sold, out of which we managed to get thirty yen. Out from the county seat only a few miles, in two adjacent villages, lived two Christian families that had about as much to do with one another as the Jew with the Samaritan for one was of low origin and had a little private church in his own house while the other attended church at the county seat. I tried for years to get them together so that one meeting place might be located. Last year some new believers began to attend church from nearby villages but there were these two opposed leaders, some following one and some the other. A leader from a village right between the two villages went to Kwangju, believed and kept writing back urging his relatives to believe, until finally, several had "a believing mind." I saw at once that a successful work there depended on those two families uniting, so I made an extra effort and succeeded in getting both to attend our annual Bible Classes in December where both received a blessing and a reconciliation was effected. Soon after a daughter of each family came into our school and are now inseparable friends. Now we have a united harmonious group of from twenty to thirty meeting in the neutral village.

Just two or three miles away is a large village where there are a large number of former believers of the church that was torn down. They have wandered like lost sheep trying first this religion then that one but their souls remained unfed, so this last fall I received a letter asking me if they could return to the fold of the only true Shepherd. I went out at once and that Sunday morning a number renewed their vows and others made them for the first time and the church was reorganized. They went to work with the vim of resurrected life; a building was bought without aid, renovated and converted into a church; former believers were sought out and urged to attend and new believers were added and not long after my visit came the following order for books although I had already taken out and sold quite a quantity.

Reference New Testament 40 vols., New Testament 30 vols., Hymn Books 70 vols., Combined New Testament and Hymn Book 30 vols., Hymn Book (notes) 5 vols., Old Testament 7 vols., Christian Catechisms 50 vols., Catechumen Catechisms 50 vols. I judge from this order that things must be stirring.

Two men under expulsion for having concubines have put them away and are attending church and have subscribed to the "Christian Messenger." I have an evangelist and a colporteur on the ground and my secretary went out today with a big box of books.

In another village, some five or six miles away, a good strong man has started to believe through letters received from a relative in Hawaii and we trust to get a start through him in that village.

Very opportunely indeed, I have just received a check for \$400, from the church that sustains me, for the support of extra evangelism.

Very sincerely,

In His service,

H. D. McCALLIE.

Keeping Up With Korea.

Manners and Customs.

BY H. D. APPENZELLER.

"Hem, ahem." There was a polite cough outside, and instantly the little paper door of my eight by sixteen room was thrown open and the secrets of my itinerating existence lay bare to the gaze of my friendly visitor, who without further ado entered my temporary domicile. Then he bowed politely and muttered something about whether I had my breakfast, that he was from such and such a church, and that he came for a chat.

He was an amiable gentleman of the old school and this was my introduction to the proper mode of entering a house. No knocking, no invitation, but, on the other hand the more delicate suggestion of one's arrival by a cough and the implicit assurance of one's welcome by assuming it and entering! It is delightful when understood — and most aggravating when misunderstood — or when one finds oneself in a state of *dishabille*.

But this cannot be called keeping up with Korea in manners and customs. It is merely trying to become familiar with what has always been. In fact, without quarrelling with the subject, one might say that it is not so much keeping up as mixing, for the eastern and Western in dress and customs are a

strange compound in the hands of the youth of this land. And so we shall be able simply to indicate here a few of the amusing and complicating changes that are taking place right under our very eyes, while not posing at all as an authority on customs old or new. One feels it is a hopeless mixture now, and that distinctions marked today may be changed tomorrow.

For one, we sigh for the old times and the old customs. There was a leisure, a reserve, a fineness that seems not yet to have crystallized into polished shining facets of manner in the youth of the land. But on the other hand one glories in the future, in the seething, molten change that is everywhere. What if the dross is more visible because of being on top, we believe that the fine metal underneath will appear, as it does now, to glisten and embellish, and that out of all the change will come Eastern manner and custom that has felt the impress of the West, but has evolved from its depths its own.

For instance, my old friend mentioned above would not, I suppose, in former days have shaken hands, but now the dear old soul has learned this good foreign custom and he shakes hands. Yes, he does more than that,

he holds hands. You see? It is neither Eastern, nor western. For, though loving him in the Lord, one would hardly go the length of the biblical injunction and salute him with a holy kiss, though they do say that holding hands is preliminary to that operation.

In our direct American way we think that an interview is most profitable when one gets down to business at once. We have been trained to the idea that a man's time is money, and that unless it be a friendly visit it is not only more polite, but much more economical for both parties to get down to business. But not so here, either in conversation or letters. There must be the polite preliminaries, a studied indifference, as it were, to the matters nearest the heart. It takes more time, of course, but that is our business is it not, to take time with our people? And when one knows that all of the solicitous inquiries are but the prelude to the real thing, it becomes a jolly game to wonder what the dear brother is really driving at, and when he will get to the point. It was most amusing to me the other day to have the District Superintendent, a Korean, complain on this very point. He wanted to do some other work but could not for the polite guests who came one after another, each of whom had to be told the same old thing. And then when several arrive at the same time it is always a sitting-out process.

Take the shoe problem. Half of my friends have shown hesitation and uncertainty as to what to do about their shoes. When they have come in Korean sandals they invariably take them off on entering, but when they come in foreign shoes it is more of a job to take them off, and I urge them to come in as they are. On the other hand, with the muddy streets, one often finds that those who have foreign shoes do not always have foreign rubbers, and the last state of that parlor rug is worse than the first.

It has always amused me the way one diligently tips one's hat to one's men friends and not to the ladies. The old Korean headgear does not adapt itself to that sort of salutation,

nor is it doffed in the house. From the Western view point hats are kept on too long in church. What are the rights after all in such things? Are they not likely to be what one has seen done most? And these things that seem so funny to us are so serious to the youth of the land, for this is their adolescence and there must be growing pains. And many are the growing pains that the foreigner feels as he blunders and stumbles in the customs of his fellows.

Clothes are a source of perennial interest, and weird are some of the combinations. The female of the species is more deadly than the male in her rejection of change, except it be in hairdress and shoes. While sack suits are quite common, one does not see foreign dresses or dinner gowns. One wonders at this. What depth of feminine psychology must one penetrate to discover the reason for this phenomenon? For surely there is one. Sack suits and frock coats are not adapted to Korean houses we are told. And in fact it needs not the telling, but only the experience of having sat for a time on the floor with one's legs crossed, to convince one that truly the ungainly "poggie" had, like that beverage, a reason for its creation. That bag at your knees will stay as long as you sit on the floor, longer.

Table etiquette is a thing concerning which we hate to expose our ignorance, but we do know that one puts one's spoon and chopsticks down on the table when one is finished. I remember with pride the first time I was able to consume a whole bowl of rice and with much gusto proclaimed the fact to my genial host. He laughed and said he was so glad that I had enjoyed it; all the time (I learned afterwards) being too polite to tell me that I was more piggish than otherwise, for true politeness would have left a little in the bowl, signifying that, even though having eaten all I could, the host had provided so bountifully that there was some left over.

While the gustatory sounds which emanate from the otherwise tomblike speechlessness of

the Korean meal are a source of annoyance to the average foreigner we must confess that we have found, in copying the guzzling effect, a strange tickling of the palate. Laugh if you will it is a fact that the hot steam from rice sucked in against the palate and mingled with savories and "kimchie" produces a sensation at the opening of one's alimentary canal unique, to say the least. The most real objection to this process we feel is that whatever goes down has got to come up and the steam thus inhaled too often finds exit in vociferous belches which, though we have been assured they are not polite, are much too common not to be innocuous socially.

We cannot leave our subject without alluding to the really serious difficulties that arise over engagements and marriages. The

young people want to pick and choose, and the old people are as determined that prerogative of theirs shall not, with the divine right of kings, go to the scrap heap. There are tragedies because of the changing customs—the old restraints being cast off and no new ones supplied, nor background of Christian living to help counteract. Korea, like the other countries of the last, must work out her own salvation.

Would that we were familiar with the literary customs of this land. Then would we attempt an ending in the best literary form. But we know none, except that letters have the date at the end, and so for lack of a better we might say that this was written on the ninth of March.

The Point of View.

The general attitude of persons with a partisan outlook on educational matters may be obtained from a despatch to a Japanese paper, "*The Jiji*", a translation of which appeared in the "*Japan Advertiser*" of March 7th. It is as follows:

"A Seoul despatch to the "*Jiji*", dated March 4, reports that the educational authorities of the Korean Government have ordered the Baika (Paichai) Higher and Primary School and the Baika (Paiwha) Seminary of Seoul closed. Both schools were established and are under the private management of Mr. H. D. Appenzeller of the Methodist Episcopal Church, and Miss Smith, both Americans.

"The reason given for this order is that the students at those schools carried out patriotic demonstrations on the anniversary of the Korean independence movement on March 1. The principals are alleged not only to have connived at these, but to have failed to comply with the order of the prefecture to punish the guilty parties.

"The two schools have been associated with anti-Japanese movements by Korean students

in the past," adds the report, "and the authorities will be more strict with similar agitations by students and the schools which show no efforts to suppress them."

How the Governor-General, from what he has heard in Tokyo, views the matter is seen from the following interview which appeared in the "*Japan Advertiser*" of March 9th.

"It has given me great regret to hear of the closing of two foreign schools in Seoul," said Baron Saito to a representative of the "*Japan Advertiser*," who asked the Governor-General of Korea, in the course of an interview yesterday, why the Methodist Boys' School and the Methodist Girls' Seminary, both foreign institutions in Seoul, had to close as a result of the licenses of the principals to teach being cancelled.

"Beyond the bare fact of the cancellation of the licenses because the principals had not complied with certain instructions from the Department of Education, thereby infringing the regulations, I have not yet received any further details. I am waiting for fuller particulars.

"I do not like such occurrences and am always hoping that co-operation between foreigners and Japanese will continue uninterruptedly to further the object both have in view—the improvement of the status of the Koreans."

Baron Saito added that, in his opinion, there has not been any particularly serious difference and what has happened is probably a technical breach.

"I regret that drastic methods have been resorted to, but until I receive further information I cannot say anything more. It has always been my wish that differences of opinion should be smoothed over by mutual discussion and agreement, and I daresay this can be in the same way."

A conservative statement of how the foreign community in general regards the incident is reflected in the despatch from the "*Advertiser's*" special representative in Seoul.

"The drastic action of the Japanese authorities against Mr. Henry Appenzeller, principal of the Methodist Boys' School in Seoul, and Miss B. A. Smith, principal of the Southern Methodist Girls' School, modifies greatly the good impression made by recent changes in the educational regulations.

"Owing to a slight disturbance in these schools on Monday, March 1, Mr. Appenzeller and Miss Smith have been held responsible and their principalships have been revoked by the authorities.

"The changes in the educational regulations just announced grant important concessions to private schools. Religion may now be taught. The use of the Japanese language only in teaching is no longer compulsory. The mission schools may now teach Korean children in their own language.*

"These liberal concessions were granted primarily for the benefit of the mission schools. They would have made a profound impression in missionary and educational circles here had it not been for the action against the two principals of the Methodist schools."

* NOTE. This sentence is a very liberal interpretation of the new law which does not state the matter very clearly—Editor, "K. M. F."

Some Further Details

Last year when the trouble was at its height instructions were issued by the authorities telling the principals of Private Schools to send word to the parents of their pupils urging them to see that their children took no part in the demonstrations. This question was taken up by the foreigners in charge of schools with their Consular Officers and it was considered that compliance on the part of school principals would involve them in political issues to such an extent as to make it wise for them not to issue the orders.

On the 27th of February, this year, the Governors of the various Provinces called the principals of private schools before them and instructed them as follows:

1. To warn their pupils against engaging in any demonstrations on March 1st, the anniversary of the Independence Movement.

2. To instruct the parents of their pupils to see that their children took no part in the demonstrations.

3. In case of any disturbance the principals must seek out the leaders and report their names to the Governor's office within three days, stating the mode of punishment determined upon.

4. That the principals would be held responsible for any disturbance that took place in the schools.

The Principal of Paichai School, Mr Appenzeller, instructed his pupils, while the Principal of Paiwha School (Miss Smith) did not, partly because of a desire to avoid meddling in politics, and partly because of the adverse result she feared might be the outcome of such an order given by a foreigner. She took the precaution of discussing the matter with her Korean faculty, and fully expected to get through the day without trouble.

On the morning of March 1st, before school hours, it seems that a small girl from one of the lower grades in the Paiwha School, instigated some small boys from a neighboring school to shout "Mansai," and about twenty-five girls hearing the shout took up the cry. The

school grounds were almost immediately invaded by officials from the police and educational departments. The police commandeered a room in the school building and began an investigation. The principal was ordered to institute an investigation in accordance with the instructions issued by the Governor. Miss Smith took the position that the proper officers of the law were in physical possession of the school premises as well as the bodies of her pupils, and as it was a political offence it was beyond her province to act in the matter.

On the following day, after the Principal of Paichai School had instructed his pupils and received assurances from them that they

would not shout "mansai," there was set up, during the hour for lunch, a shout of "mansai" just outside the wall near the school grounds. The boys hearing it shouted, but according to creditable witnesses, did not use the word "mansai."

Immediately a large body of police surrounded the boys, they were taken into the building where a police investigation was instituted. Mr. Appenzeller was ordered to institute an investigation in accordance with the Governor's orders but he refused to do so. On the following day orders were issued by the Governor revoking the permits of these two principals.

The schools have not been closed, as the "Jiji" seems to think.

Notes and Personals.

On January 26, Dr. H. C. Whiting was married to Mrs. Carrie McElhinny at Ottumwa, Ohio.

Last month Dr. Noble and his family left for the United States on furlough.

Dr. C. S. Deming of M. E. Mission, North, has returned from the United States.

Miss C. Brownlee, kindergarten teacher at Ewha Haktang, Seoul, returned in March after a year's absence in America.

Dr. Jesse Hirst, of Severance Hospital, Seoul, sailed for America on furlough at the end of March.

To the Rev. and Mrs. H. W. Lampe a daughter, Emma Elizabeth, was born on March 15.

To the Rev. and Mrs. W. Scott of the Canadian Mission a son was born in the first week of March.

Dr. and Mrs. M. O. Robertson of Unsan Mines welcomed twins into their home on March 15th, a boy and a girl. Little Charles died in a few hours but Caroline Elizabeth is making good progress.

Rev. and Mrs. G. H. Winn of Kangkei are rejoicing in the arrival of a third son, named Thomas Cleland.

The Executive Committee of the Federal Council has decided that the next meeting of the Council shall begin on Tuesday, Sept. 28th at 8 P. M. and close Oct. 1st. Committee meetings will begin in the morning of Sept. 28th.

We deeply regret to hear of the death of another Salvation Army officer. Ensign E. Akerholm, a Swede, died at Yung Dong on March 16th from typhus.

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In consequence of the serious increase in our overhead expenses we are compelled to add a charge of 10 per cent on the price of all publications sold by the Society after March 1st. All descriptions of Union Hymnals, Sunday School Lessons and subscriptions to the "Christian Messenger" and the magazines will not be affected by this increase.

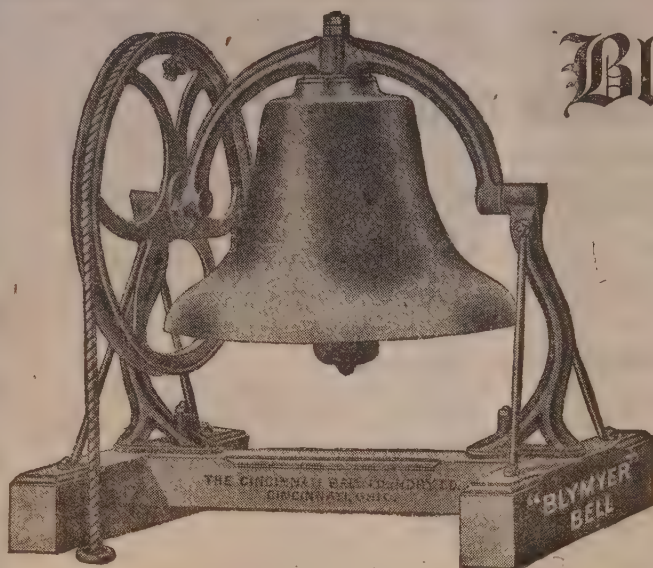
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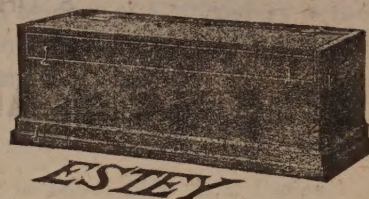
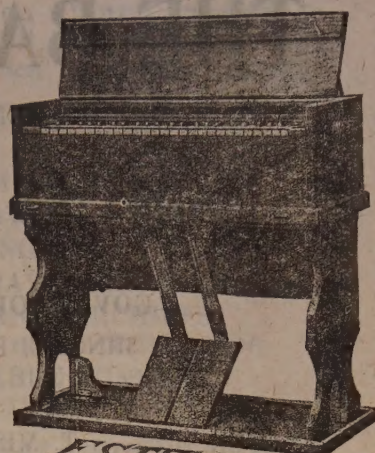
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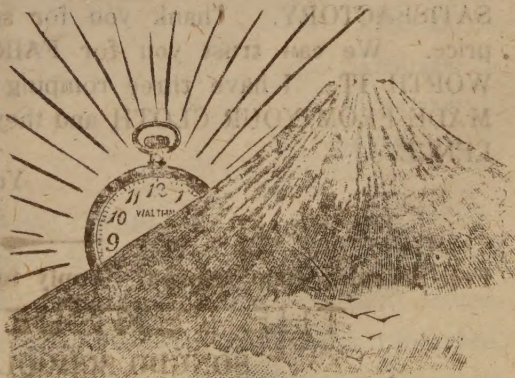
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